Sanctuary Services and Sermons Yesterday in New York and Elsewhere.

BEECHER SOLVES THE WOMAN QUESTION.

The Rev. Messrs. Frothingham, Richardson and McAllister on Our Municipal Scandals.

THE CAUSES OF POLITICAL CORRUPTION.

Zaccheus Held Up as an Example to Pillagers of the City Treasury.

ABORTIONISTS HANDLED WITHOUT GLOVES

The One Hundred and Fifth Anniversary of Methodism in America.

POPE PIUS IX. EULOGIZED.

Father Preston on the Union of Church and State.

DR. THOMPSON'S FAREWELL SERMON.

Discourse by the Lord Bishop of Nassau, N. P., on Christ's Compassion.

MAN'S DUTY IS TO FOLLOW CHRIST

Character, Not Reputation, the Jewel of Time and Eternity.

REV. MR. HEPWORTH ON IMMORALITY.

Effective Sermons by the Lord Bishop of Nassau, N. P., Rev. Drs. Bellows, Thompson and McGlynn; Rev. Fathers Preston, Vaisseur and Flattery, and the Rev. Messrs. Hepworth, Frothingham, Richardson, Guard, Holmes and McAllister.

ALL SOULS' CHURCH.

Sermon by the Rev. Dr. Bellows-Character, not Reputation, the Jewel of Time and

The Rev. Dr. Bellows preached an eloquent and timely discourse yesterday morning at All Souls' church, on "Character, not Reputation, the Jewel of Time and Eternity." He began by tracing the difference between character—the true and genuine value of the man-and reputation, or the value at which he is held by his fellow citizens. Frequently it happened that a good and noble man was for MALIGNED AND CALUMNIATED.

Thus, for instance, a political candidate might be known by his opponents to be a man of unimpeachable integrity and purity, but by the press and on the stump he would be violently attacked, or at best would be passed over in a doubtful siresult of deserved praise. Or again, some religious reformer, avowedly outside the pale of orthodoxy, but whom everybody that knew him personally could not fall to recognize as actuated by high and unselfish motives and a sublime enthusiasm for the truth, would be sneered at and ridiculed, in order

NO FAVORABLE LIGHT

It was, however, certain that in these and all similar cases, whatever might be said about the man, whatever might be his current reputation, there was always a deep and sincere respect even among his enemies for his real character; and, marked as was the difference, therefore, between character and reputation, it should be remembere that they were not so far apart as might at first be

that they were not so far apart as might at first be imagined. Take, for example, the influence among business men of character. Here was a merchant in New York, who cheeriully trusted a little trader of small capital in Kansas or Mississippi, on the simple ground that his debior was a man of good repute for honesty and trustworthiness among his neighbors. The relation between CHARACTER AND REPUTATION in such cases became very close and intimate. But still it was undoubtedly one of the grand evils with which American society had to struggle that character had comparatively such little value among us. The nature of the country—its vast area, the facility of communication, the easiness of making a living—were responsible for this. A man who had worn out his character in one city and business might in twenty four hours transport himself to another city a thousand mise saway, and, engaging in a new occupation and sheltering himself under a new mome, make a fresh start in the world. Under such conditions smartness and address were much more valuable qualities than established honesty. Thus it happened that we saw floating about among Gs a

such conditions smartness and address were much more valuable qualities. Ban established honesty. Thus it happened that we saw floating about among GS a

NUMBER OF ADVERTISERS, greedy to get rich by speculating with other peoples, money, with no vestige of principle or honor, infinitely more numerous than could be found in any other country as well settled and as advanced in civilization. Perhaps one of our great curses was the casiness of making a living. In old times a boy had to serve out a painful apprenticeship of ten years, and then struggle en for years and years more, to make good his looting in the world. What guarantees for prudence and virue and honesty this was! The many brilhant temporary successes achieved by dishonest men had undoubtedly demoralized thousands of our youth. But, after all, how poor and vain and empty such success, in spite of its.

EVANESCENT SPLENDOR AND GLITTER was! We had not yet failen so low that men of bad character, whatever might be their wealth, could gain an entrance into the only society worth cultivating. Dishonest men were still shunned by the pure and noble and good, and if a man met them in decent society he at once began to suspect his host and inquire how it was that they had got there. Or if these bad men had been born in good society and were too firmly established to be rooted out, they were still terribly punished. A mark was set upon their foreneads and men shrunk away from them as though they were interest with some hideous disease. To all, therefore, who realized the

TRUE VALUE OF LIFE

and saw clearly that duty and happiness were inseparable companions, mere weakin, unless honeshay work metered with some hideous disease. To all, therefore, who realized the subject of the subject of the proceed as it englished to which the character of American society exposed us. He said that all remedies would be parted to with the character of an entire community that all remedies would also be hobte and conscientious parents would also be noble and conscientious parent

RELIGIOUS.

| Contrivances avail to ensure honesty and uprightness. Car railroad companies could never get their rest receives except by employing honest men. Mr. Bellows closed by again enforcing upon his hearers the primary necessity of affording a good education, under conscientious and noble teachers, to our rising youth, if we would have the character of American society, even in part, raised to a higher standard of purity and integrity.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Sermon by the Rev. Dr. McGlynn-Nature and Grace-The Things That Are Casar's and the Things That Are God's-Salvation

in the World.

For the first time Blanchi's mass in C was sung at tephen's church yesterday morning, with excellent accompaniment, by the accomplished organist of the church, Mr. Danforth. The mass was rendered in most creditable style by the full choir, the difficult solos of the "Giorna" and the "Credo" being finely rendered by Miss Emma Howson, Miss Benzeger and Signor Bianci. At the offertory Miss Howson

with an exquisite grace, pathos and finish, which showed that this lady is entitled to hold a place among church singers not often attained even by ing yesterday at this church was unexceptionally good. The attendance at church was, as usual, very large, the customary brilliancy in beauty and fashion characterizing it.

High mass was celebrated by the Rev. Father McCready, and after the first gospel the Rev. Dr. McGlynn read the gospel of the day, from the twenty-second chapter of Matthew, and the epistle, from the first chapter of Paul to the Corinthians. He said that in the epistle Paul still continued to

exhort the faithful to a continuance in the grace of God, and even though they had been converted and were followers of Christ still the Apostle was zeatous for the perseverance of these people, thus showing by his counsel how necessary it was to persevere in the grace of God. The preacher then associated the gospel of the day with his previous remarks, and proceeded to explain

THE OFT-QUOTED SCRIPTURAL PHRASE,
"Give unto Cæsar the things that belong to God." It was to be deduced from this—not that there were certain things which to the world alone belonged, and certain things which to the world alone belonged, and certain things which to the world alone belonged, and certain things which should be offered to God; but that in the affairs of life due attention should be paid to worldly authority, with a clear comprehension, however, that God was the Supreme Being, ruling over heaven and earth. Our Lord made the reply above cited in answer to the templing question of the Pharisees, who, having seen His works, the miracles He had performed, and having heard it is divine utterances, endeavored to get Him to say something which might come in antagonism with the laws of the State, and thus to procure for Him punishment or to test the claims He advanced for his divinity. So far from our Lord intending to inculcate that THE WORLD WAS SEPARABLE FROM THE ETERNAL

for his divinity. So far from our Lord intending to inculcate that FUTURE

or from the omnipotent sway of the Father, even the paid tribute for Himself and the chief apostic, and performed a miracle to procure the coin for that purpose. Without entering into the vexed and intricate subject of the rhiationship which should exist between Church and State, the text might be considered in a more edifying manner on the present occasion by reflecting a little on the duties of life and now religion can be combined with all the requirements of the world. It was, of course, well known that certain philosophers had labored hard to prove that there was no suon being as God; that the world was in itself a complete whole, needing no infinite hand either for its creation or for its protection. These men, in all the flush of health of mind and body, advanced their impious dectrines with little fear, and denied all that did not confincted with what they call reason. But it is plain that the Christian belief was the rational one, and these men themselves, when bowed down by

THE INFIRMITY OF THEIR NATURES, suffering from the tilts of common humanity, had often been led to feel, from the Christian tenderness shown them in their suderings, that the kind duties undertaken by friends must have been prompted by some more sacred feeling than mundane motives could supply. Their belief would lead to the conclusion that so far as the duties of society are concarned the social fabric depended merely upon a kind of compact, for which, however, there could be no authority, and as there was no authority, and as there was no authority, and so there was caught offending, and should necessarily have no effect and be in no way binding in themselves. Doctrines of this sort would undermine the whole natural world and destroy the only one grand essential attribute which man possesses. There were duties which all owed to themselves and to each other, and these were binding simply because they feil under the universal government of the Almignty; the

CHERCH OF THE MESSIAH.

Sermon on Immortality by Mr. Hepworth-The Epistle to the Corinthians the Epic of St. Paul—A Good Mau's Death. Mr. Hepworth's text was taken yesterday morn-

ing from I. Corinthians xv., 19-"If in this life only we have hope in Christ we are of all men most mis erable." He began by saying that the chapter from which the text is taken is the epic of the New Testament. St. Paul always speaks with dignity and frequently with a fervor and earnestness not reacned by other sacred writers. But in this chapter, when talking of the loftiest theme which ever engages the attention of mortality, he rises to sublime heights of argument and thought. His language is as lofty and as grand as the subject matter. It has the ring of a great soul in it-a soul which at times, under the inspiration of God, outdoes itself in clo quence. As Isalah and Daniel stood in the royal presence, not as slaves or sycophants, but clothed upon with a God-given authority, and declared the counsel of the Most High, so

THIS GREAT APOSTLE stands imperially before the world to deliver a message which makes every wrong tremble and every right look forward to victory. His words touch the deepest interests of every household and carry balm and hope to every heart.

He says truly that the doctrine of the resurrection is worth all other dogmas put together. It gives stamina and virtue and encourages patience and carm submission. With a firm faith in another life in your heart you can bear anything. You feel sure that your reward will come in the great hereafter if it does not come here, and so you bear unafter if it does not come here, and so you bear uncomplainingly. You can fight in the arena and see death before you without a shudder, because when you fail you fail to rise. But if you believe that this life is all, then it is better to be a coward and run from danger, for the worst thing that can befail you is a loss of life. Better to lie, to steal, to murder, if by these crimes you can lengthen your davs; and as for virtue, it is all nonsense. Christianity itself is a great sham without another life to give it authority; for it demands that you shall love others better than yourself; that you shall sacrifice your comfort, your happiness and even your life for the good of others. Such a course is heroic if, when you have made the sacrifice, you are taken up to heaven to receive the reward of your toli and pain; but it is worse than foily if, when you die, there is nothing beyond. Why love any one save yourself? Why put yourself out for another's enjoyment? The true rule is to eat, drink and be merry, if to-morrow we die; and then, having proved immortality, he rises to that persuasive

Louder the towhich the whole world has listened in all these ages, and listened, too, with such glad ears and such grateful hearts.

Under the influence of this chapter the world has changed its ideas of death. As our faith grows and such grateful hearts.

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Under the influence of this chapter the world has changed its ideas of death. As our faith grows and such grateful hearts. complainingly. You can fight in the arena and se

to be so.

When Christ gave us the beatitudes He seems to me to have been building the loundation of a triumphal arch—only the foundations. His holy lessons of self-sacrifice, His unshaken trust in God. His submission to another will than His own—these

placed upon the foundation, one after another until all is complete except that one stone—the key-stone, as it is rightly called—whitout which the whole structure may fall at any unusual disturbance, but with which the arch must stand forever; and when He gave us, revealed to us the doctrine of immortality, it seems to me that He lifted the key-stone to its place and fastened it there with the cement of truth and faith. Before that was done we wavered, but now that it has been done there seems to be a deeper meaning in the Lord's Prayer, and we say "Our Father" as we have never said it before. I am reminded of all this as I think of the good man who has lately passed away from us. His life was a perfectly quiet one, as yours and mine are, but his death had something very beautful in it. He saw the snadow just as in an August day you see the fog creeping over the land and feel sure that in a few minutes it will enclose you; without a murmur, without a regret, sure that when the moment came some angel would put into his hand the "rod and the staff" upon which to lean. Such is the triumphant power of the Christian. Always consciously in file Father's keeping, he is willing to go whereever it is best he should go, and when death comes be leayes his bright example and his smile behind, and saying, "Lord, my lamp is trimmed and burning," walks into the dark whenout hesitation, sure that beyond it lies the perfect day. STOUT GRANITS BLICKS

ST. FRANCIS XAVIER'S CHURCH.

Sermon by the Rev. Father Val-seur-The Propagation of the Faith-Pope Plus IX.

It is wonderful how delightful weather increases the number of good and faithful Christians in this city. When the wind blows rather rudely, or the clouds look threatening, or a little rain or snow falls, that may endanger the texture of a oroadcioth coat, or roughen the smooth surface of a velvet sack, or put a love of a bonnet into a shape not originally

"LATE OF PARIS,"

vacant pews and alsies unvexed by worshippers stare the bold weather contemner out of countenance. But when the sky is clear and the sun shines brightly, and the air is balmy and fresh, how the pious ones come forth and crowd into the sacred edifices and forget the outside world, with its foliles, its latest fashions, and its ways that are dark and its tricks that are vain! The weather was delightful yesterday, and plety was at a premium. St. Francis Xavier's church is no exception to the general rule, and among the crowds that were

present at the nigh mass services there were

The reverend father then went on to tell how wast was the field for the missionary in China, how much had already been done and what was yet to be accomplished. There were now only a nair million of Chistians out of the 400,000,000 population of the empire, and this certainly seemed at first blush to be but a very small result of the years upon years of labor that had been expended by the missionary for the conversion of the people to Christianity. The cause of it all was, in the first place, that the nobles knew they would lose their positions and their honors if they became Christians and the middle or trading classes would have to make restitution of the goods and riches they obtained by FRAUD AND WRONGDOING.

The most fruitful held for missionary labor, therefore, was among the poorer classes. The reverend gentleman then explained how he and the fathers associated with him had established asylums, orphan and others, in China, and needed assistance from America. To secure this, in fact, it was their intention soon to deliver a lecture on China, which would give the Catholies an hisight into the obstacles that lay in the way of the missionary.

TRISITY CHURCH.

Sermon by the Lord Bishop of Nassau, N. P.-Christ's Companion-Sympathy and Sab-stance for the Sufferers from the Sen Bore. Yesterday was a sombre, winter-like morning when the bells of Old Trinity were musically pealing, but when service in the church had begun the sun broke through and brightened the dull sky, and the rays lighting "the dim cathedral aisles" were tinted with the stained glass through which they passed. A large congregation was gathered in response to the harmonious calling of the bells. The beauty of the service at this church is well known; the singing of its choristers can only be spoken of as almost perfect.

Before the sermon Dr. Vinton announced that the Lord Bisnop of Nassau, N. P., would preach. He stated that a great calamity had befallen the charge of the Lord Bishop, and requested that the congregation would aid the sufferers with

SYMPATHY AND SUBSTANCE. The Bishop took his text from St. John, xL, 35 "And Jesus wept," &c. He said:—On two occasions is our Lord recorded to have wept-on neither for nimself. At the great grief of the sisters of Lazarus

is our Lord recorded to have wept—on neither for himself. At the great grief of the sisters of Lazarus over the body of their brother He shed tears. He knew that their grief would soon be checked by the restoration of Lazarus to life, yet He could not but sympathize with them in their sorrow. The sympathy which he then showed sprang from His own sorrows, and, as regards man, He learnt sympathy. He knew what thunger was, and, therefore, could not send away a Hultitude Hungeriso.

He knew what it was to lose a kind triend, for He had probably lost Joseph, His loster father, and so was grief stricken at the sorrow of Martha and ownsy grief stricken at the sorrow of Martha and ownsy grief stricken at the sorrow of Martha and ownsy grief stricken at the sorrow of Martha and ownsy grief stricken at the sorrow of Martha and ownsy grief stricken at the sorrow of Martha and ownsy grief stricken at the sorrow of Martha and the sympathy. He had been trouble with others sick, but as health returns we lose, in a great degree, that power of sympathy. We feel more heartly for the mourner when we have had to remove the same. His fount of sympathy is always READY TO OVERPLOW.

It is because of this we can appeal to Him now. His remembrance of His sufferings is perfect. He grief the summary of the sympathy from having taken upon Him our nature—not the hature of any certain man, but of humanity. Otherwise his experience would have been out partial. The rich man cannot enter fully into the troubles of the poor man, because he does not understand them. It is impossible for any man to fully understand the sorrows of his fellows. Macaulay tells us that Johnson could only understand physical sorrow. He had been A POVERTY-STRICKEN AUTHOR, and oft had hungered. He could not, however, get an insight into the cause of mental fried we do not tell because none others can fully understand it. The second time that Jesus wept was at His entry into Jerusalem. Then His tears were shed for sin. He looked through the lair

ing the unrighteousness of the now past and present. Wept that its commandments should be lorgesten. If He felt sympathy for us in sin surely He feels for us when tempted. He had endured temptation, knew its trians, and is made by his experience to have compassion for us. Forget not that compassion, even if you should yield to allurement. Though you are departed from His presence by sin remember that you still have his sympathy. The Bishop tues, "bodying the Lesson drawn from the Eishop tues," bodying the Lesson drawn from the Eishop tues, "An awful of men and their afflicted fellows, Sarandal and an immense wave caused by it has devastated my diocese. Many dwellings and three of my churches have been laid in ruins; vessels have been swamped in the harbor of driven ashore. One of the islands whose people are under my church shaw hose people are under my church green was so competely devastated that those people were compelied to live upon land crabs. So widespread is the desolation that we cannot hope to regain our losses unaided, and therefore I appent to you for aid. If you cannot assist us otherwise give us your sympathy and prayer. This you can give and be benefited by the giving; for remember that he who is wrapped up in himself, whose thoughts are but applied to the problem how he shall best benefit himself, and who has no interest in the good of his follows, is the most missrable of men.

THE BROADWAY TABERNACLE.

Dr. Thompson's Furewell Sermon-His Ac At the Broadway Tabernacle church yesterday morning Dr. Thompson made the following acknowledgment of the gift of \$55,000 by his

morning Dr. Thompson made the following acknowledgment of the gift of \$55,000 by his people:—

"I will pay my vows unto the Lord now, in the presence of all his people, in the courts of the Lord's house, in the mitost of thee, O Jerusalem." For I feet it to be a religious duity as well as a personal privilege here upon tabe Lord's day and in the Loru's house, and as in the face of all the world, with devout thanksgiving to Aimighty God, and with overwhelming gratitude to you my people, to testify of the munificence—the magnificence—of the provision which you have made for my support and comfort to the end of my days. What am I, or what is my work, that you should love and cherish me after this sort? I receive your bounty with a numility as deep as the gratitude with which I acknowledge it. I cannot appropriate it to myself as a personal favor, though your generosity has been pleased to convey it under that form. Not anything in me, but that which is in you, is honored and illustrated by this gift. Your loving consideration for the office of pastor in the Church of Christ, your generous appreciation of the ministry which Christ hath ordained, your loyal consecration to Christ himself as the Head of the Church—these are the sentiments which have found expression in a gift beyond precedent at once in its nobleness and in its tenderness. Not because I have lived among you for almost a generation, but because I have been your pastor; not that I may live without temporal anxiety in the future, but that I may be enabled to devote such strength as God shall preserve to me unto His giory; for these highest, best of Christian motives it is that you have so honored yourselves in honoring your now disabled and retiring servant.

Already has the report of your action been read in all the churches of the and, showing that you estimate the office of pastor by a wealth or affection that figures cannot express, by a sentiment of honor that years cannot exhaus. It has been read in all the colleges and seminaries of the land, tea

Xaviers church is no exception to the general rule, and among the crowds that were many of the sixtweather Christana. The sorvices and Berge's choir performed the musical part of the many of the fairweather Christana. The sorvices and Berge's choir performed the musical part of the mass in their accustomed syle of excellence.

The Rev. Father Vasseur. S. J., who has a proper many of the fair and the reverence gentleman, as sort of the fair, and the reverence gentleman, as sort of the fair, and the reverence gentleman, as sort of introductory, called the attention of his hearest chairs. The complex of the fair and the reverence gentleman, as sort of introductory, called the attention of his hearest chairs and the fair of the fair, as said, should fight in the armor of introductory, called the attention of his hearest property of the fair of the fair, as and should fight in the armor of the fair of the fair

ST. ANN'S ROMAN CATHOLIC CHURCH.

Father Preston on the Ualon Between Church

and Stnie.

The announcement made in yesterday's Herald that the pastor of St, Ann's would preach on the subject above mentioned drew to the church of large congregation, comprising many opponents of the Catholic belief concerning that question. High mass was celebrated by Rev. Father Poole, and at the usual time Father Preston ascended the altar and found in the Gospel of the day-Matthew xxii., 15-21-the theme for his discourse. The Gospel of the day, he observed, brings before us one of the most important subjects which can concern a community; and if ever there was a time especially appro priate for the consideration of this great question, now is the day and the nour; for in that which is called the march of

PROGRESS AND CIVILIZATION
the principles of morality and the higher truths of religion are lost sight of, and even Catholics are led away by the dazzling but fatal tenets which have obtained extensive credence in our times. The ad-

vocates of these principles not only threaten to destroy the foundations of religion, but they venture to lay hands on the foundations on which rests society itself. It is now quite common for men to talk loudly of things which they know nothing about-to cavil with the religious truths-to las down the law through the public press and in every other way; and they dictate to their fellow men the course they ought to pursue without ever having

other way; and they dictate to their fellow men the course they ought to pursue without ever having investigated the topics of which they treat. On us it is incumbent to listen to that simple enunciation of truth in to-day's Gospel, and then to see what are our duties as Catholics. The Phartisees accused Christ of being an enemy of Cesar, for they knew that He nad come to establish a new order of things in the spiritual world; and they thought to entrap Him and get Him to say something which could render Him liable to be brought before a public tribunal. Christ answered their question without going into its merits. But while

C.ESAR HAD RIGHTS,
and the community owed him things, it was true that God had rights, and the community should pay Him certain things. Here our Lord teaches us the independence of the divine and spiritual order. The temporal order is likewise independent in its aim and sphere. And while neither can invade the domain of the other, the spiritual order is the guide of the other to its true destiny. The temporal authority is from God and depends on Him for its existence. It is the right of government. Society demands for its protection and man demands a government in the temporal order. It is perpetuated throughout the ages. But, although the essence of the government remains ever the same, the form may change; and whatever be the form the authority of God is with it, and is with every government rightly established. There is no authority but God; for, in the natural orders, no man is greater than it, and unless God gives other men the power by which "kings reign and princes decree justice," I am not bound to render them obedience. Hence I could asys, "There is no power but that which is ordained of God;" and the powers that be are entitled to obedience. The spiritual power stands on a higher plain, and has nothing to do with the temporal sphere, unless to guide men through it to the destined land of beatinude. It nolds its credentials from God, and every man owes obedience to God. Need proof

Christ incarnate with her, and the holy Ghost enlivening that mystical body which God has made on earthy It lifts man

FAR ABOVE THE TEMPORAL

and above reason itself. What then, are the relations between them? They cannot be united so that one shall eclipse or cancel the other or destroy its functions; such a union would be destruction. A spiritual ruler may, indeed, fill the office of a temporal ruler, but he does not necessarily thereby destroy the existence or independence of the temporal order. But the spiritual power cannot say in the spiritual power cannot say in the spiritual power.

less can the temporal say to the spiritual. "Come down irom your loily eminence and oney me; I will control you and chain and imprison your ministers: I am supreme." No. The only union there can be between them is that in which the State shall obey the voice of God speaking through the spiritual power, and shall accept that guidance which alone can lead men to eternal happiness. Now, there is no spiritual power but in the Catnolic Church; for there can oe none in other seets, which don't pretend to guide the people and don't agree them seives. In religion there must be some such guiding power—yea, there

MUST EE INFALLIBILITY,

because God is infallible. The Catholic Church has been, and shall ever be, a kingdom is not of this world, indeed. We are told that site desires both here and in Europe to usurp the temporal and make herself both Church and State. But has she ever laid unjust hands on the temporal? Kings songht to crush her; yet sne invariably tanght men to submit to the powers that be, "not only for wrath, but for conscience sake," and that revolution and rebellion led to anarchy. Men may grow wise, as they think; but tru n shall remain immutable. The preacher contrasted at length the action of the Catholic Church with that of heterodox rulers, who persecuted Catholic Church never shall attempt to control the goverament. She cannot so debase herself, because her mission is to teach the truths of revelation and the

of revelation and the principles which should be men's guide through life. If her voice be only heard, the

FABRIC OF OUR GOVERNMENT
shall never he rent by such terrible revolutions as have been witnessed in other countries. In conclusion, permit me to put you on your guard against two heresies, which are te be found in aimost every journal:—First, that there is no temporal power from God; that governments are only from the will of the people, and that when a man obeys his governor he oneys himself. Now, if the government of the United States has no authority from God I am free to disobey it, and if I do I rise against peace, happiness and prosperity. And men may with their own hands overturn our government. Far from such unholy thoughts is the heart of every Catnolic, because he knows that in robelling against it he rebels against God. The other error is that there is no spiritual authority whatever. Now, if there be no objective spiritual authority there is none, for what authority can have its origin in me alone? Beware, therefore, of this error which denies God himself, Christ the Lord, by whose blood alone men can be saved; which denies the natural order and reason itself, and would thus inaugurate a reign of University and the Catholic Church, without knowing either herself or her history, could only penetrate the hearts of her children and know them, they would meit down places of honor, call their ministers by approbrious names, calumniate them and manace them. What of all this? Did the cross on which they crucibed Christ put an end to Christanity? The more they deny us and oppose us the more we will stand in serried ranks. We shall have but one prayer—that God may forcive them and avert His wrath from the people won have ventured to put imposs hands upon our ministers. Father Prestor concluded with an animated exhortation to stand fast by the principles of right and justice derived from the lesson in the gospei of the day.

JOHN STREET METHODIST EPISCOPAL

JOHN STREET METHODIST EPISCOPAL CHUR (H.

The Origin, Means and Purposes of Man's Guard.

One hundred and three years ago the first Methodist church on this Continent was erected where the present edifice in John street stands. At every members unite together in celebrating this important event. Yesterday the old church was crowded from morning till evening. The Rev. Dr. Jesse T. Peck, D. D., President of Syracuse University, preached an able discourse in the morning, and Rev. Thomas Guard, of the Irish Wesieyan Conference, preached eloquently in the evening. The intermediate hours, save those required for home calls, were spent in prayers and experience giving. The annual report of the treasurer showed that on the estimated

RECEIPTS AND EXPENDITURE deficiency in the receipts of \$2,500. This sum was, therefore, raised by subscription during the day— \$600 of it having been raised in the evening and \$1,900 in the previous part of the day. There was not standing room in the old church last evening, and the pastor, Rev. L. S. Weed, cautioned the people against crowding. Mr. Guard offered up a fervent prayer, and afterward preached a most eloquent sermon from James 1., 18-"Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures." His theme was personal salvation, and he divided his text according to its natural divisions. First, as to its origin—"off His own will begat He us;" second, the means by which it is accomplished—"with the word of truth;" and thirdly, the end proposed by human redemption—namely, "that we should be a kind of first fruits of His creatures." Our salvation is the result of design and purpose of the counsel of God—His will not merely in its potentiality, but in the thoughts of His heart toward us. If God had not saved us of His own will we should never have been saved. In esuperabounding love of God is a mystery and ever will be to us. The objects and characteristics of human love were portrayed and applied to Jehovah's love for us. We were not necessary to the Creator's existence at all. He said, yet he loved us, and it we could only understand Him how much of loating that love had to rein in—our hearts a mass of corruption and vice—then should we understand how that none but

only understand Him how much of loathing that love had to rein in—our hearts a mass of corruption and vice—then should we understand how that none but

A BEING OF INFINITE LOVE
could think of us. The spontaneity, impartiality, patience, &c., of this Divine love, the condescension and humiliation of Christ in manifesting, it were thrillingly set forth by Mr. Guart, who remarked that not until we can understand all this can we folly appreciate the amplitude of this love—of the Divine will in begetting us. In a certain sense, he said, it is a difficult thing to accomplish the soul's salvation. This was amply illustrated, showing the free agency of man, the restraining grace of God, the quickening of the spirit and the culimation of various events in men's lives leading them to God. The idois upon which our affections are sot are swept away. Commercial failures, disastrous conflagrations, financial revulsions—the props upon which men build their hopes are cut away as in a moment by these. Like as an eagle fluttereth over her young and stirreth up her nest, so the Lord dealeth with his children. He knocks off a twig of the nest here and there, as it were, until the young eaglet finds her nest too uncomfortable and is compelled to make an attempt to fly upward, and then He puts the everlasting arms underneath and bears the soul aloft. The nature of sin and the different theories of men respecting its origin were detailed, and therefrom was drawn the necessity for the Acentry of the subject was very beautifully illustrated and enforced. God's loterest in man was shown; the subject was very beautifully illustrated and enforced. God's loterest in man was shown; the subjection of human souls to moral restraints, the conduct of life which is the result of the creed, or what every man believeth in his heart and the governing influence and power of ideas, were clearly set forth. If you will change a man's conduct, said the preacher, you must change nis character, and if you would change that you must change his conduct, sai

ST. ANN'S EPISCOPAL CHURCH.

Sermon by the Rev. Stephen F. Holmes-Our Duty Is to Follow Christ.

Yesterday morning, at St. Ann's church, the Rev. Stephen F. Holmes, the assistant minister, preached an impressive sermon to a large congregation from John xxl., 22;—"Follow thou Me." He began his discourse by showing that the Jews, at the time of the birth of our Saviour, were looking for the appearance of a temporal prince, a Messiah who should rule over them with imperial majesty, but that they would not acknowledge Christ because he told them that "His kingdom was not of this world."
He went on to show that the Scriptures teach with

a remarkable dintinctness the divinity and humanity of Christ, that He was truly God and truly manand that, white some overlook, innore or deny His Godhead, some, on the other hand, practically forget His humanity. The result is that those whe deny His Godhead, white acknowledging His almost superhuman nature, are resung their salvation on the morality of their rives, insical of looking to Christ and depending on His atonement for the lorgiveness of their sins. To be eiternally saved we must obey the conditions God has laid down in His Gosper. We must repent and believe. Christ addresses; the words "follow thou Me" to us. In ioliowing Christ we skall have our active duties to perform He then proceeded to point out that the human mind has aspirations after something higher and above the material universe, and that this principle.

God has implanted in the naman mind. Eyen the holy angels scarn after occupation. They are minister to Christ, and they are employed as messengers of God in winging their flight to earth on errands of love, and thus it is that the angelic yearning is gratified. An idle life is an unhappy one; and as the angels are devotional in their nature so is there in the mind of men a religious faculty. But what did Christ do that we should follow Him? He went about doing good, healing the sick, cleansing the eper. raising the dead, and oftimes when he was weary, sick and hungry. Let us, then, follow Christ, so far as we are able, by going about "doing good," Christie if the was a lite of prayer—in the closet, in the family and in the Charch. We must above all things be prayerful. In the hour of trouble or when temptation surrounds us we must look to Christ for deliverance. If we follow Christ we shall not only have happiness on earth, but insure a giorious reward throughout eternity.

NEW ENGLAND CONGREGATIONAL CHURCH.

NEW ENGLAND CONGREGATIONAL CHURCH.

Human Mercy to Be Modelled After Divine Mercy-Zaccheus Held Up as an Example to Pillagers of the City Treasury-sermon by

Rev. Dr. Morrell Richardson. There was the usual large attendance at the se vices yesterday morning at the New England Con-gregational church, corner of Madison avenue and Forty-seventh street. Rev. Dr. Morrell Richardson preached one of his usual eloquent discourses, which was listened to with marked attention. His subject

"Be ye therefore merciful, as your Father also is merciful." In God both justice and mercy are perfect. Could we grasp all divine attributes in their fulness we should find no antagonism. His charac-ter is a unit. Mercy and justice are eternal attributes of His being. God pittes, forbears, has com passion, exercises patience and pardons as occasion calls. He also condemns, executes judgment, shows His righteous wrath, turns against men and natio rejects and casts off as the case demands. After further preparatory observations showing that God. being supremely good, aims only at supreme good he proceeded to consider the

in His clemency, compassion, tenderness, pity, for-bearance, pardon, abounding grace—in a word, all that is included in the word mercy, God goes as fa that is included in the word mercy, God goes as fa as mercy can go. To do more in this direction would defeat the merciful ends in view. The Biblion of the control of the

without countenancing sin; we can condemn sin and wickediness, we can ask for the criminal law to be executed with the guity and yet desire every criminal to cease to do evil—that is, our sense of instice is in keeping with our sense of mercy. In our private relations we can exercise elemency and do good to all men. So can we maintain law and government as part of mercy. Governments are of God. It would be injustice and cruelity to the imnocent to let thieves and assassins and incendiaries go unpunished.

CIVIL LAW MUST HAVE ITS COURSE, as God's natural law, eise all good would be destroyed. But while we demand justice we can be merciful, as God is merciful. There is a good deal of talk of pity and mercy for great criminals, repent, restore and reform that we could actually bestow pity and mercy. Why will they not come under terms of mercy? But if they seem mercy, if they ask it not and will not receive it, how can it be given? When Zaccheus said, "If I nave taken more than is right I will restore fourfold." Christreplied, "Salvation is come to thy house," Notable men there are in this city who should follow the example of Zaccheus, and the same mercy and salvation might be thers.

ST. TERESA'S CHURCH.

Our Duty to God and Our Fellow Men-Eloquent Sermon by the Rev. Father Flattery.

this beautiful edifice yesterday, and the services-rendered additionally impressive by appropriate music—were, as usual, performed with all the solemnity characteristic of the Roman Catholic Church. The last mass was commenced at halfpast ten o'clock, the Rev. Father Boyce officiating as celebrant. At the termination of the first gospe the Rev. Father Hugh Flattery preached s eloquent and exhaustive sermon, taking his text from the gospei of the day according to the twenty-second chapter of St. Mattnew:—"Render, therefore, to Casar the things that are Casar's, and to God the things that are God's." The reverend gentleman went on to say that in ordinary speech Casarism is synonymous with grinding despotism, unrestrained indulgence and pagan ignorance. The Cæsarism of the Gospel is of a different and more comprehensive character. It is comprised under three heads—our physical health, our natural

more comprehensive character. It is comprised under three heads—our physical health, our natural prosperity, and our just obligations to civil society. Under each of these three landmarks which mark the horizon, dividing free will and responsibility in hie from the guerdon which snall recompense them for a perpetual hereafter, we are apt to give to Casar the things that are God's. It is lawful to study the demands of bodity health. The opposite of this were

PARATICISM AND SHEER SUPERSTITION.

Disease and sickness are essential parts of human nature. To take care of health is but giving to Casar what is truly his. But many trespass beyond the allotted limits. They seek nealth as a supreme good, not as a relative benefit. They value it as the result of their own tact and judgment rather than as the bounty of Hua from whom alone descended every good and perfect gift.

ALL EXPERIENCS AND HISTORY

show the more the body is pandered the louder it clamors for increased indulgence. The paints kills more than the sword. Idleness is the hardest labor. The saints, men and women like ourselves, lived longest and worked hardest and thought least of ease. The energies of the body are best vitalized by incessant labor. Undue greed of wealth confounds the rights of God with the insatiable demands of Casar.

PROSPERITY HONORAPLY ACRIEVED is not to be censured. This is the theory of the Communist and wicked men who fill prisons and reformatories, conspiring against hard labor, honest capital, sound government and the multiplied blessings accruing to society from the stability and diffusion of religion. The Founder of Christianity, if poor by choice, was descended by choice of the royal race of lavid and Solomon, who had wealth and power in their day. The hierarcity and the people trace their pedigree to the palace and the hovel of misery. Catholio wealth is seen in the majestic cathedrals of Europe. This noble spirit is not the uning of the past. It is seen in the voluntary support by all pations of the mendicant chief of that